THE Soules Solace,

OR

Thirtie and one Spirituall

EMBLEMS.

Sold by *Thomas Ienner*, at the South entrance of the *Royall Exchange*. 1626

THE

Soules Solace,

OR

Theological and Spirituall

EMBLEMS.

TO the Reader.

LOving and Christian Reader: *Loving* thou must be, else thou wilt never cover the defects of this Booke, for it is *loue* that *covers a multitude of faults*, *Christian* thou oughtest to be, else canst thou not conceiue of the matter herein contained: Hearing many *Ministers*, I haue pluckt from some of their Gardens, flowers which I haue put altogether, and made a *Posie* (if not for thee, yet for my selfe) to smell on: if they profit not thee, yet I am sure they haue done me good, coun-

ting one by one, I haue found out the number thirtie and one. And as they ſhall be accepted in the world, I ſhall be encouraged to add as many more, for often hearing, will bring them to my hand; and becauſe men are more led by the eye, then eare, it may be thou looking vpon theſe little printes, mai'ſt cõceiue of that which many words would not make ſo plaine vnto thee. A healthy ſtomack turnes al that is wholeſome vnto good nouriſhment, which I deſire God this may doe: and to that end, I deſire him to bleſſe both *it*, *thee*, and *me*, and reſt

Thine in Chriſt, *T. I.*

FOr want of forecaſt and good husbandry,
It comes, that many fall to miſery:
And when ſome vnthrifts run in debt, at laſt;
We ſee him reſted, and in pryſon caſt:
When being in bonds, his *child* ſeekes his repreeving,
And labours with ſome *friend*, for his releeving.
The *friend* the money brings, which beeing payd,
The *Captiue's* free, and th'action forthwith ſtayd,
Yet none will ſay, the *Lad*, hath him enlargd;
But his faſt *friend* which hath the debt diſchargd.
Thus man for ſinne (the *debt*) *Gods Serjeants* reſt,
Who then for dread of wrath, and Hell's diſtreſt;
When *faith*, (his *child*) forth ſtepping, ſees that woe,

That he becauſe of ſinne muſt vndergoe: (thence,
And breaketh through the cloudes, to fetch from

The

The price of *Christ* his blood, a Recompence
Sufficient, and aboue, to pay that debt;
That all the *Devils* ſpite ſhall not him let,
Or hinder from that freedome, placed in heaven;
Which to the *faithfull ones* by *Christ* is given.
Not that the *Art* of *Faith* can doe't alone,
The *worke* is *Christs*, whom *Faith* layes hold vpon:
The *Boy* frees not the Man, but money payd;
So frees not *Faith*, But, as on *Christ* t'is layd.

M. D.

2. The way to get *Riches.*

LOoke how her needs some *Mayden* to supply,
Seekes here and there, for water earnestly;
Her *Paile's* halfe full perhaps, But it's too little
To serue her turne; she must fill vp a kettle,
Or other vessels of a larger size,
For divers necessaries to suffice.
Then wisely to the *Pumpe*, in haste, shee goes,
And halfe, or all, shee hath, therein shee throwes,
Where *pumping*, there comes backe of *water* store,
If 20 Pailes shee le fill; and yet there's more,
Consider this, who mournest all the day,
For want of *wealth*, see this, and cast away
Thy carking carefullnes; Marke well this *Mayd*,
And doe thou likewise, so these griefes shall fade.

Thou

Thou haſt ſome wealth in hand, yet wiſheſt more,
Giue freely of that little to the poore;

And

And as the *Widdowes meale* and *oyle*, ſhe dreſt,
For the *Prophet* ſtill a'ſt waſted, ſtill increaſt,
In Barrell and in Cruſe, So thou ſhalt haue,
By *giving*, more then earſt thou thoughtſt to craue,
Which by mine owne experience I haue ſeene;
The more I ſow'd more hath returned beene:
What meaſure thou doeſt meete, ſhall meaſured be,
Full preſſed downe, and running ore to thee.
The *Pumpe's* the *Poore*, the *Water* that's *thy riches*,
Giving is *pumping*, which together fetches,
And drawes ſuch bleſſings from Gods hand aboue,
Thou ſhalt abound through his free grace and loue.

M. S.

3. A Remedy againſt *Diſpaire.*

A Great large *Payle* of durty water throwne,
In ſome pau'd *Hall*, Or other roome of ſtone,
Seemes ſo aboundant, all the pavement flowes,
Able to make one wet-ſhod, much it ſhewes:
But were this powrd the *Ocean* Sea vpon,
T'is ſwallowed ſtraight, as if there had beene none.
So if thou wilt *one ſinne* vpon thee lay,
And dar'ſt for that thy ſelfe engage, to pay;
Thoul't find it greater, and much more, then ever
Thou canſt diſcharge: For this can man doe never.
But though thy ſinnes bee dipt in ſcarlet die;
Or as the immenſe ſands in weight they lie,
Though they be blacke, as is the darke of *Hell*,
Lay them on *Chriſt*; In him doth fulnes dwell,

To

To answere all; Redemption's plenteous
With Him, who sinlesse was made sinne for vs,

Christ

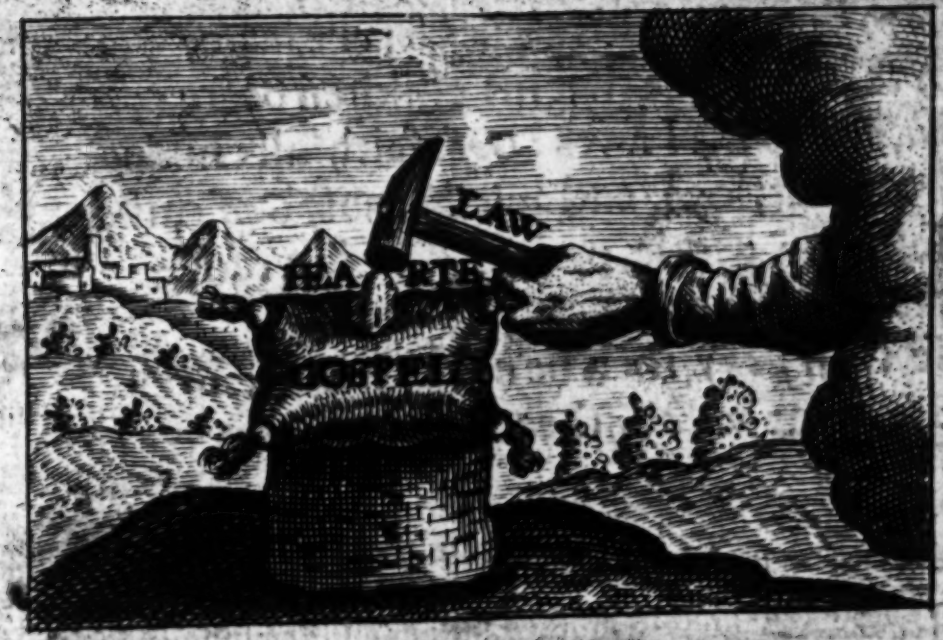
Christ is this great all-comprehending *meane*,
Which able is, thy sinnes to abolish plaine:
Doe them through *Faith* in sound *Repentance* drowne,
They shall like *drops* in *Him* be swallowed downe.

B. V.

The

THe *Pible ſtone* (experience dayly ſhewes)
Hurle it againſt the ground with fierceſt throwes,
Or ſtrike a flint with Hammers blows not weak,
Yet hardly will theſe ſtones thus forced breake:
But take ſome *Cuſhion*, lay that ſtone thereon,
You'le ſhiver it with blowes not more then one.
This *Cuſhion* of *Gods* loue, put *Nathan* vnder (der,
King *Dauids* heart, which ſtraight did breake in ſun-
Vpbraided thus; Thy Maſters throne, (*ſaith he*)
Houſe, wiues, and children, *God* hath given thee:
Which were't too little, more *He* meant to add,
But fooliſhly thou *Him*, requiteſt bad.
This made King *David* cry, Oh I haue ſinn'd
Againſt my gracious *God*, to me moſt kind!

So



So, to *Repentance* should *Gods* loue thee leade,
Who for his mercies chooſes to be dread:

For

For that he is a iuſt revenging *God*,
To ſtand in awe of *Him*; and 'cauſe his Rod
Will force thee elſe; this argues ſervile feare,
But not th'obedience that his children beare
To *Him*, and to his Lawes: *Gods* faithfull childe
Yeelds honour, loue, and awe, becauſe *God's* milde,
Long ſuffering, gentle, patient, ſlow to wrath:
And 'cauſe his loue no limitation hath.
If worſe then *ſtony*, then be not thy *heart*,
Let *Gods* great *mercies* thee to him *convert*.

M. F.

5. The courſe to keepe a continuall *ſoft heart.*

IN Countries hot, where running ſtreames are ſeant,
In parching yeares, of water they haue want;
Which to prevent, they digg oft-times great ponds,
Wherein at winter, ſtore of water ſtands:
Yet are they of no vſe, when froſts doe fall;
Becauſe they then be frozen over all;
Which to prevent, they breake one part of that,
Wherein their Beaſts, thoſe times, they water at:
And if it freezeth every day, then ſtill
Be tampring with it, every day they will,
To keepe it ope; which three dayes, or a weeke,
Standing vntoucht, will put them to o't, to ſeeke
With waighty barres, and Irons, it to rend,

And many ſtrookes, and heavie blowes to ſpend.
Marke this, good *Chriſtian*, and this Rule ſtiſt try,

Wouldſt

Would'st thou thy heart keepe soft continually?
Be breaking of it daily, with oft grones,
To *God* in *Prayer*, and with thy *prayers* joyne *mones*,
For sinne; and *Practice* some thing, every day
To Set thee onwards, on thy *Christian* way:
Or *Heare*, or *reade*; *Conferre*, or *meditate*.
But if thou let these passe, thou shalt feele streight,
Such a benumdnes, o're thy heart to fall,
That *then* if thou wouldst *pray*, *heare*, *reade*, or *all*
Thou canst devise, with ne're so great Devotion,
It may be hardly thou shalt get the Motion:
Of *Gods* good *spirit*, thy heart to soften so,
As formerly, before thou let'st him goe.
How prayd King *David* to' th' *Almighty Lord*,
That *hee* againe his *spirit* would afford
Vnto him; when through negligence, and pleasure,

He might, what earſt he counted all his treaſure?
What duties promis'd when thou wert firſt calld,
Be ſure, by ſloth, thou let not be for-ſtalld;
For what thou fayſt of *them*, who ere thou art,
So much of *Ivy*, be ſure, thou ſhalt come ſhort.
As heere this *man* by clearing of the way,
Daily with eaſe, come to the Water may:
So if thou let *good duties no day* lie,
Thou a ſoft *heart* ſhalt hold inſeprably.

M. F.

AS two men paſſing on the Kings high way, (ſlay;
Should be ſurpris'd by *theeues*, that would them
But through much ſtrugling, are not kild out-right,
For both haue yet ſome life, and little ſpirit.
Yet one in mad deſpayre, doth dying lie,
Becauſe he will not ſeeke for remedie.
But tother crawles, as weaknes will permit him,
To ſome good *Chirurgion*, timely help to get him.
Which *Chirurgion* doth to him his health reſtore,
And makes him ſound, as ere he was before.
Of theſe two men, one's good; but tother vild,
The *Divills* owne, and not *Iehovahs* Child;
Theſe both hath *Sathan* wounded in the ſoule,
With ſome groſſe *raigning ſinne*, that is moſt foule:

The wicked crying mightily, ſo lies,
Vnder the feare of wrath; diſpayrs, and dies.

Gods

Gods ſervant cries, yet comes to *God* aboue,
That he would for *Chriſts* only ſake, and loue,
Heale him from this his ſinne, his ſoule diſtreſſing,
And from that conflict giue him due refreſhing;
And neere will leaue him, till he hath attaind,
Pardon for's ſinne; and *Gods* ſweete favour gaynd.
If thou canſt ſay, why did I thus offend;
Againſt this gratious *God*, thus good, thus kind?
And canſt withall, to that rich fountaine goe,
From whence all mercy, comfort, grace, doe flow:
Though ſinne thy ſoule hath ſmitten greviouſly,
Thou ſhalt not, for it, be condemnd to die:
For then aſſure thy ſelfe, ſoft is thy heart,
In that thou goeſt, for eaſe of this thy ſmart.
Falſe *Iudas* had a torturde heart and ſaid,
Oh I haue ſinn'd, in that I haue betrayd

My

My *Maſter* innocent, and *Caine* was driven
To cry, My ſinn's more then may be forgiven!
Whil'ſt, they for grace and mercy, ne're did call,
Which had they done, they ne're had felt their thrall.
Sue thou for *grace*, Then art thou in the number
Of thoſe, whoſe *hearts are rightly rent in ſunder*.

M. F.

7. A Caveat againſt *raigning ſinne*.

THe *Hog* tyd by th'leg, with a ſmall cord,
Is to the ſlaughter driven to be goard.
Thus every man may to himſelfe apply,
Though not in all groſſe ſinnes, I live, and die,
Yet brought I may be to the depth of *Hell*,
With ſome *one raigning ſinne*, with *one*, as well,
As if my ſoule with many more were fraught:
And cry with *Caine*, *This*, my damnation wrought.
The *Ships* at Sea are made moſt tite, and ſure,
From every little *leake*, to be ſecure;
Leaſt one, as well as more, them caſt away.
As one diſeaſe, in ſtead of more, will ſlay
The impotent. For there's not any ſinne,
That thou canſt ſay, *Gods* not offended in.

Then

Then thus I argue; If *God* be displeas'd,
That wrath of his must some way be apeas'd;

Which

Which only comes by *faith*, and *sinne forsaking*;
Which if thou giue not o're; there is noe slacking.
But die thou must, for that fowle darling *One*;
Though all the others thou hadst long for-gon.
With a *small Cord* the *Swine's* to slaughter driven,
By one *grosse sinne*, *the soule's of* heaven depriven.

M. T.

8. The vſe of the failings of *Gods Children.*

THe *Martiner*, when *Beacons* he perceiues,
Or *Boyes* before him; warily them leaues
On either hand; For well he knowes, that if
They be not ſhun'd, he hazardeth his life.
The true converted *Chriſtian* likewiſe knowes,
Gods Children falls, and errings, *ſcripture* ſhewes,
Not to be followed, but forgone with heed;
For to this end, theyre given vs to reade.
May be thoult thinke, why may not I, as they,
So ſinne, and liue? For thoſe were ſaved, theyle ſay,
Yes, truth they were: But that with much adoe:
Before they came to heaven, they hell paſt through.
I roar'd all day, for the diſquieture
Of ſoule, which I for ſinne did aye endure,

(Saith

(Saith *David*) All my bones are broke, and bed
I wash with teares, distilling from my head.

If thus thou like to morne, then like to ſinne;
For none hath pardon, ere repented beene.
The wayes of ſin, ne're yet produc'et true pleaſure:
Whoſe ſeed is quickely ſowne, but brings full meaſure
Of greife, paind, woe. What's good, that imitate.
Nor let vaine hope ſeduce thee, till too late.
Many haue ſtumbled at this ſtone, that now
In torments are; which ſayd, *Thus, ſo mayſt thou.*
If thou wilt tread the by-paths, they haue tryd,
The bitter cup of theirs too, thou muſt bide.
Looke how on *ſea markes, ſea men* will not runne:
So *faylings of good Chriſtians, Chriſtians* ſhun.

M. D.

HE that ſome frame of divers peeces makes,
Of one he can doe nought; but two he takes,
Or more, according as the frame is high:
And each by other layeth them, to try
If they will fit, if not, even then he ſquares
The one, and ſome-thing from the other payres.
That done, he takes the glew, and joyns them faſt,
And ſo of two makes one, long time to laſt.
So *God* and *man*, diſparted are, and twayne;
And cannot of themſelues be joyn'd againe;
They both are ruff, vnequall to be one;
And joyn'd together they can be by none.
But *Chriſt*, the skilfull *Carpenter*, doth ſet
On this great worke, and throughly finiſh it.

He

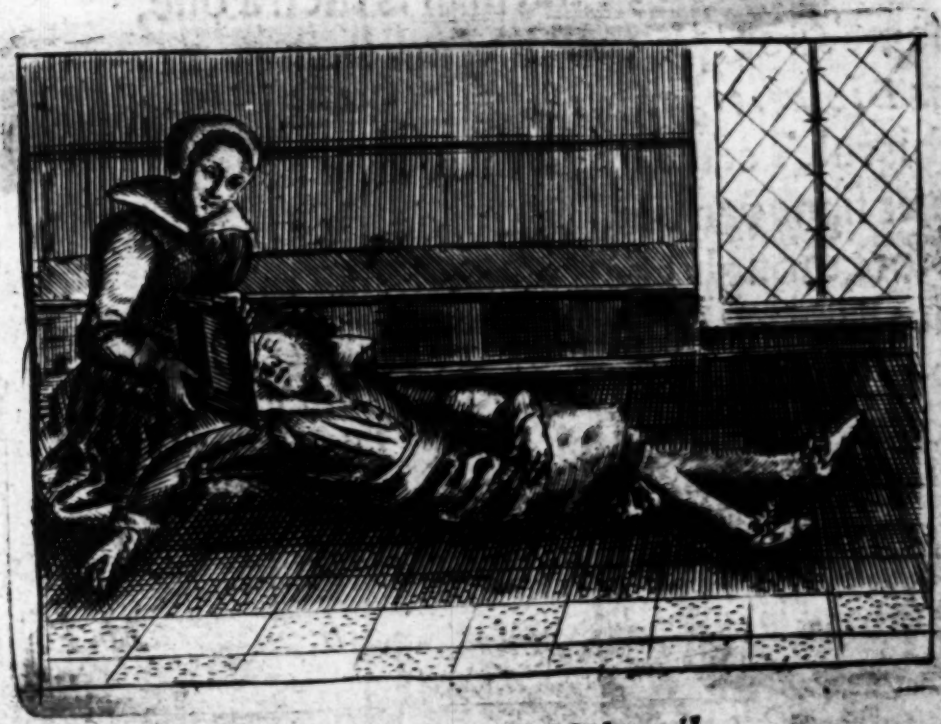
He takes from *God* his *wrath*, by ſuffering,
And *ſinne* from *man*, *his grace* attributing;

Then

Then by his *ſpirit*, that combining glew,
Sweetly vnites them, which before were two.
This playne ſimilitude beare ſtill in mind,
Who ſorely art vnto deſpaire inclinde,
Thy ſinnes doe vex thee, *Chriſt* doth them deface;
In ſtead of ſinnes, he giveth thee his grace;
But Oh I feare the Ire and wrath of *God*.
Chriſt alſo that remooues; he bore his Rod.
But how ſhall I this know? He giues his *ſpirit*,
That knitteth both in one. Thou ſhalt inherit
Heaven in this life, and when this race is or'e,
Thou ſhalt be joynd in bliſſe for evermore.

M. D.

MOrs is a morſell, whereof all muſt taſt;
Some ſoone come to it, others make no haſt.
But all at laſt muſt die; for 'tis ſinnes due.
Noe man can *ſinne* eſcape, nor *death* eſchew:
Yet dies not every one alike; a Traunce
Some ſeizes on; ſome ſlayne, as 'twere by chance,
Others in downy beds, their ſpirits expire;
Some's vitall powers (may be) benumd, retire
To th' heart; thoſe are not dead; for put a *glaſſe*
(Thus triall's made) againſt their mouth, and face,
Breath being found thereon, aliue they ſeeme;
If not, them to be dead doe all men deeme.
Death ſeizeth on the body; Not on ſoule,
That muſt liue aye; death can it not controule.



But yet the ſoule is dead too, *ſpiritually*,
When as vpon its face, you ſhall apply

Chriſt

Chriſts righteouſnes; but it, like a dead ſtone,
Breaths not thereon; That man is ſuch a one,
In whome's noe ſpirituall life, nor living grace;
For this Divines count life in the laſt place.
And this rule's certaine; If there ſhew no breath
No truer ſigne can be of life, or death.
Therefore though I be wounded, like to die,
I am not dead yet; for the whilſt that I
Breath at my *Chriſt*, I liue, and ſhall liue ever,
In ghoaſtly breath, which ſhewes I ſhall die never.
Chriſt is the *glaſſe*, thy *ſinnes* doe cauſe the *ſound*,
If *breath* of *faith*; then *life* of *grace* is found.

M.F.

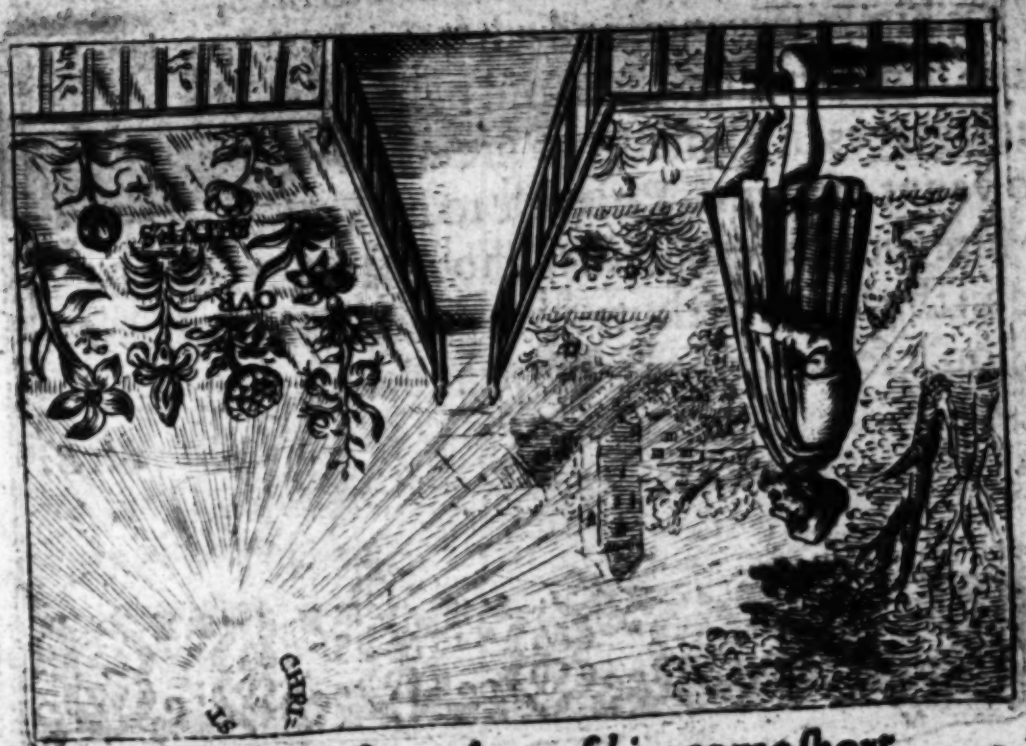
THe *Law Leviticall* to know's much worth,
For that the offices of *Chriſt* ſets forth;
And manifeſtly ſhewes, the *Papiſts Maſſe*
A needleſſe Ceremonie euer was.
For why? They offer *Chriſt* continually;
Which you ſhall ſee confuted preſently.
The *Preiſt* was one, who onely was to enter
Into the *holy place*; none elſe might venter;
Where, for the people, he did ſacrifice;
And they without *God* worſhipt *otherwiſe*,
But might not make an offering; that alone
Concern'd the *Prieſt*, that in to *God* was gone.
When all was done within, and he come out,
He ſtreight in peace diſmiſſed all the rout.

Thus *Christ* our high *Preist* enter'd is within
Holy of holiest; offering (*there*) for ſinne,

His

His merrits; with an incenſe doth afford,
Sweete ſmellings in the noſtrills of the *Lord*.
The world's the outward court, where we remaine,
Whoſe duties are to prayſe, and laude *Gods* name,
Not doe the Sacrificing worke at all,
For *Chriſt* that ſame performed once for all.
And when himſelfe *He* offerd vp, that day
All ſacrifices elſe tooke end, for aye.
Leaue off then *Maſſe*, and ſuch like trumperies;
Vnleſſe *Chriſts* offring will not you ſuffice.
Who as he is that *one*, ſo *he's* the *beſt*;
Yea to this end is entr'd in that reſt.
While *Nadab* and *Abihu* brought ſtrange fire,
God cut them off, in his provoked ire.
Then feare ye *Papiſts*, while you are at *Maſſe*,
You be not ſlayne; for *God is as he was*. *M.D.*

THe graſſe, & hearbs, to looke on cheares the ſight,
So doe the flowers, and fruits; tis mans delight;
He takes great comfort, and can glory much
To ſee them greene, and ſprout; his joy is ſuch
He thinks one well could liue by theſe; But when
He veiwes the ſunne, the caſe is alterd then;
For though he gaze vpon them, nought he ſpies
That ſeemeth pleaſant, or can glad his eyes;
Cauſe now a while he's blinded, though he tooke
That great delight, (before) on them to looke.
This is the cauſe why *Chriſtians* are ſo proud,
Of their tranſcendent grace *God* hath beſtowd,
For they *themſelues* doe with *themſelues* compare,
And many times with thoſe that weaker are,



And ſee not how farre they of *him* come ſhort,
Who knew noe guile, and had in ſinne no part.

When

When one ſhall wiſely ſee what *God* deſires,
What himſelfe wants, and what the Law requires,
Hee's ſtrucken blind, who did before behold
Such graces in himſelfe, he grew ſo bold
To vaunt of them. This rule to make thee humble
be ſure thou take, and then thou ſhalt not ſtumble
Vpon the Rock of thine owne haughty mind,
If thou'lt ſee *what thou wanteſt*, and whats behind.

M. B.

13. Some time ſpent in *holy duties*, hinder not a mans perticular calling.

THe *Swayne* that with the ſweating of his browes,
Food to himſelfe and family allowes;
Who Digs, and Delues, and mowes the Corne, and (Graſſe;
And will no precious time in vaine let paſſe,
Yet whets his *ſythe*, and time to make it keene
Spends daily much; for thereby it is ſeene
He cuts the Corne more ſmoother and a pace,
And rids more worke: And counts it no diſgrace
Oft ſo to doe; and that way further gaines
Then if he vſ'd (in cutting) greater paines.
So knowes the true *Nathaniell Iſraelite*,
By taking paines in good things, his delight,
He looſeth not by that, but double gets:

First

First comfort to his ſoule, and yet not lets
His owne peculiar calling; That day more

He

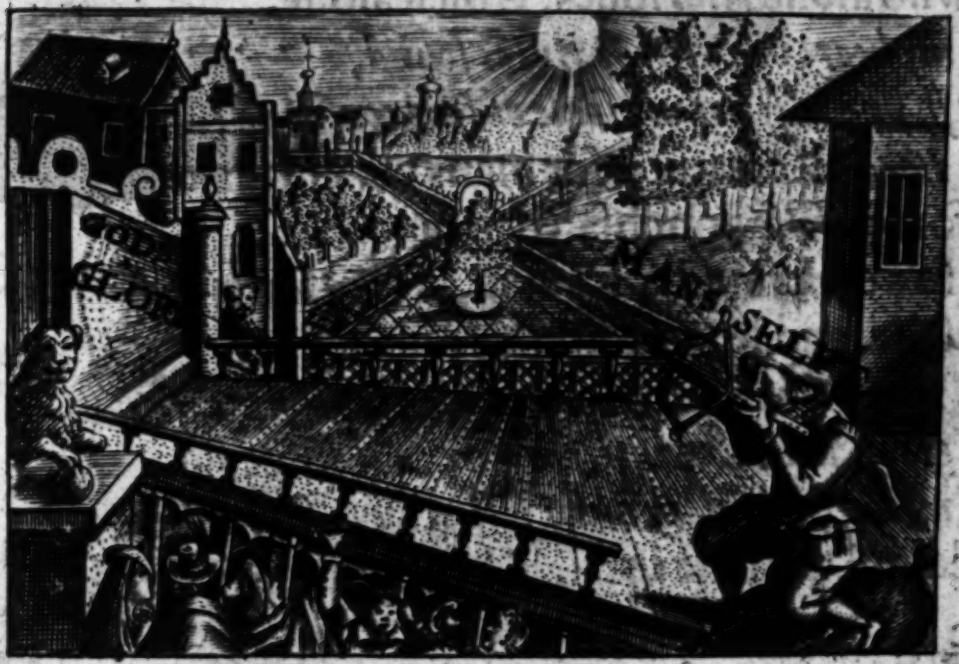
He ſpeeds, then worldlings doe with labour ſorr,
And I for my perticular can ſay,
I gaine more then, Then any other day.
The *Lords* Commandement was to *Iſraell*,
When they did come in *Canaan* land to dwell,
All their male Children thriee ſhould in the yeare,
Before the *Lord* of *Lords* goe vpt' appeare;
And while they ſo would worſhip oft; The land
None ſhould aſſay to get, from out their hand;
But each thing proſper, and ſuccesfull proue,
And all occurrents turne to their behooue.
On *Chriſtian* practiſes whet oft thy *ſythe*;
And take't for certaine, thou and thine ſhall thriue.

M.D.

14. The way to pleaſe God in all *our actions.*

THat *Archer* will not ayme with both his eyes,
Which ſhooteth in a game to winn a prize;
But lookes with one eye narrowly, to hit
That pinn, or marke he ſhootes at, in the white.
So he that *God* will pleaſe, ſerue, and obey,
That eye muſt ſhut, that vſeth to ſurvey
Honours, or prayſe of men, or worldly pelf;
And thus he good may purchaſe to himſelfe.
Good things then for themſelues muſt freely follow,
Or elſe *Gods* name aright thou canſt not hallow:
If I ſhould ſeeke to pleaſe men (ſaith S. *Paul*)
Then were I not *Gods* Miniſter at all;
Who doth an heart and heart, with hate deteſt:
The ſingle eye, and ſimple heart, are beſt.

While



While men doe seeke the loue of men to gaine,
They faile of *that*; and loose the *Lord*, the *maine*.

The

The *Lord* with *him* Corrivall will haue none,
But who alone *Him* loues, is bleſt alone.
O let my heart be in thy Statutes ſound,
That ſhame may not my ſoule or face confound!
The *Lord* all creatures for mans vſe did make,
But for *himſelfe* vouchſafed man to take;
Sith ſo's *Gods* minde, let man to *God* ſurrender
Himſelfe, and leaving all, *God* only tender.
And when theſe two ſhall meet, *My profit, eaſe;*
Gods glory, will. Let *this*, downe *to their* peaſe.
The *while*, *Gods glory mans ſelfe* th'*eye ſhut* quite:
Diſclaimſt thy ſelfe in all. Thou'ſt hit the *white.*

M. S.

15. The cauſe why wicked men, die either *ſuddenly, ſullenly,* or *deſperately.*

THe *Parents* to their Children wont each night,
To deale out ſome convenient inch of light,
That ſeemelier they might to their reſt reſort:
Who fall parchance to wrangle, or to ſport,
And ſo their peece of candle vainly waſt;
Which being out, themſelues in bed they caſt
They know not how; one runns in at the feete,
Another hawles the blancket for the ſheete:
And commonly that night no reſt they take,
Becauſe no better vſe of light they make.
Like to theſe fooliſh *Children*, moſt men are; (ſpare,
Who though the *Lord* them time, and health doth
And little *light* of *life* affords them heere,

To ſerue *Him* ſtill in trembling, and in feare:
This precious time miſpent, to graue they goe,

As men bereau'd of ſence, they care not how.
But though this life's a moment, yet depends
Eternity heereon, which never ends.
Statutum eſt, That thou, as all, muſt die,
And after that, to *Gods* Tribunall hie:
See therefore what the priſoners doe, that heare
Deaths doome; Noe more themſelues deboiſt they
But penſiuely tow'rd execution goe. (beare,
Take patterne then by them, and doe thou ſo.
Doe not the *Candle* of thy *life* extinguiſh,
Before thou *grace* purſue, and *ſinne* relinquiſh;
Leaſt thou cry (lockt in ſable bed of *Hell*)
To late; *Ah, had I life now, I'de liue well!*

M.D.

THe *Cittizens* for most part Hacknies hire,
And none so soone as they, their horses tier.
Which riseth hence; With full carecr they Ride;
And in their Innes the beasts to th' Rack are tied
Meateles vndrest; yet are they switcht, and spurrd,
If on their way they haue a whit demurrd.
But cause they provender with-hold them from,
They grow vnable (through) to bring them home.
Like vnto these are some; those *Christians* sad,
Who looke not on the *Gospell*, which makes glad;
But on the *Rigour* of the *Law*, their eyne
Doe fix, and on their *faults* their soules to pine;
Considering not what *Christ* for them hath payd,

And what is beate vpon ſo oft, and ſayd,
Reioyce ye Righteous, and againe Reioyce

And

And ye of perfect heart, lift vp your voyce.
Thoſe ſeeſt thou not. But tieſt thee to the Rack
Of the *lawes Curſes*, which doe make thee ſlacke
Thy pace vnto thy home, in heaven attending;
And ſo before thy time thy zeale hath ending.
When *Sampſon* dranck that *miſtick* ſpring amaine
His ſpirits refreſht, and he reviu'd againe.
Vnto the houſe of David opened *is*
A fountaine for their fowle vncleaneſſes.
A proclamation's made; *Ho, he that will*
Come, wine to buy; without price, Take your fill.
Who hath no power, and's faint, He maketh ſtrong.
And ſtrength vnto the ſtrengthleſſe doth prolong.
As Eagles mount, to heaven So ſhall they flee;
And in that walke, or race, vnwearied be.

Drincke

Drinck then of theſe *Rich promiſes* Collection,
And thou ſhalt ſtrengthned be vnto perfection.

M. F.

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17. The cauſe of ignorance in *lay Papiſts.*

THoſe *Theeues* that vſe to pilfer, hate the light,
And ſeeke by all meanes, to extinguiſh quite
What light ſo ere they ſee; For that diſcouers
Their miſcheife; which elſe in the darkenes houers,
Therefore before they'le act their wickednes,
All light ſhall ſurely out, both more and leſſe.
Then they no conſcience make; but all they can,
They ſteale, againſt the lawes of *God* and man.

Thoſe

Thoſe *theeues* are *Popelings*, and this *light* the *word*
Which they obſcure; and will it not afford

Vnto

Vnto the *people*, leaſt it ſhould diſcry
Their double dealing, and their villany:
For when the *people* nought (thence) ſee, or know,
They make them deeme what they ſay, muſt be ſo.
Eliſha once the blinded *Syrian* hoaſt
Diverted from along the *Dothan* coaſt;
Into the midſt of *Samar's* dreadfull bands;
Where they together by their foes ſtrong hands,
Might ſoone haue periſht, ere they were aware.
Thus *Papiſts*, by the *Pope* perverted are.
Who ſuffers not the *Goſpell* of our *Chriſt*
To ſhine; But his inventions gloomy-miſt
Miſleades them, for the God of this world blinds
The hearts of them, and darkeneth their minds.
Wherefore with this, ye *ſhaueling*s be aſham'd,
And *Antichriſts* vild brood for ere be blam'd,

That

That hide from *people* that, which ſhould afford
Them *light* of *life*, to bring them to the *Lord*.
For as a lantharne ſerveth ſhining bright,
In places darke, ſo doth *Gods word* giue light.
As curſt he was, of old, who drew aſtray
The blind man, which was going in right way.
So curſt for ever be that *man of ſinne*
That thus doth mens damnations travell in.

M. D.

A Forraine *Chapman* from the Country comes,
To buy much wares, & to diſburſe ſuch ſomes
Of money, as neceſſity doth craue.
And heere and there he ſeekes about, to haue
That which is good, and good cheape as he can:
And where he lookes, and likes, he cheapens than,
And likewiſe mony bids; and faine them would
Haue at his price, if poſſibly he could:
But deeming them held at too deare a rate, (late.
Goes thence, comes back, tis gone, then greiues too
To *Chriſt* the yong man comes, and thus he ſayn,
Maſter, What ſhall I doe heaven to obtayne?
Commandements keepe (ſaith *Chriſt*) *ſteale not, ne kill*;
Theſe from my youth I haue obſerved ſtill,

Replies.

Replies he. Then *Chriſt*; one thing lack'ſt thou more,
Goe ſell what e're thou haſt, and giue the poore,

And

And thou in heaven ſhalt haue abundant treaſure:
Take vp thy *croſſe*, come follow *me*, ſuch meaſure
For this, ere long vpon thee Ile beſtow
Of good, as having thou would'ſt not forgoe.
At theſe deepe words, the man departed ſad.
If at this price *Gods* Kingdome muſt be had,
He rather from his firſt ſpeech will digreſſe,
Then leaue his *Mammon of vnrighteouſnes*.
The *Formaliſt* or *Reprobate* thus farre
Goes tow'rd the purchaſe of this heavenly ware,
To *taſt* the ſweetnes of the *word* ſome deele,
And of another world the powers to feele;
But rather then he all his ſinns will flee,
At length his ſoule he damns Eternally.
And like the *fooliſh Chapman*, though too late,
Mourns; that he hath loſt heaven, though at that *rate*.

19. The firſt falſe putting on of *Chriſt*.

THe Simpleſt or vnmannerlieſt rude *Clowne*,
That meets his friend in feild, or in a Towne,
Or farther off, if any he eſpie,
He moones his *hat*; that muſt of preſently.
If in one day a hundreth friends he meets,
Off goes his *hat*, to every one he greets.
Like to this *hat*, that's oft put off, and on,
Are ſuch as falſly *Chriſt* rely vpon.
And ſuch are they, who only *Chriſtned* are;
And being no more, in *Chriſt* haue no true ſhare.
Theſe ſeeme to haue him on, but curſe, drinke, ſweare,
And to diſhonour *God*, nor care, nor feare.
This makes ſo many Whores, and Rogues increaſe,
Becauſe they put off *Chriſt*, they never ceaſe.

For

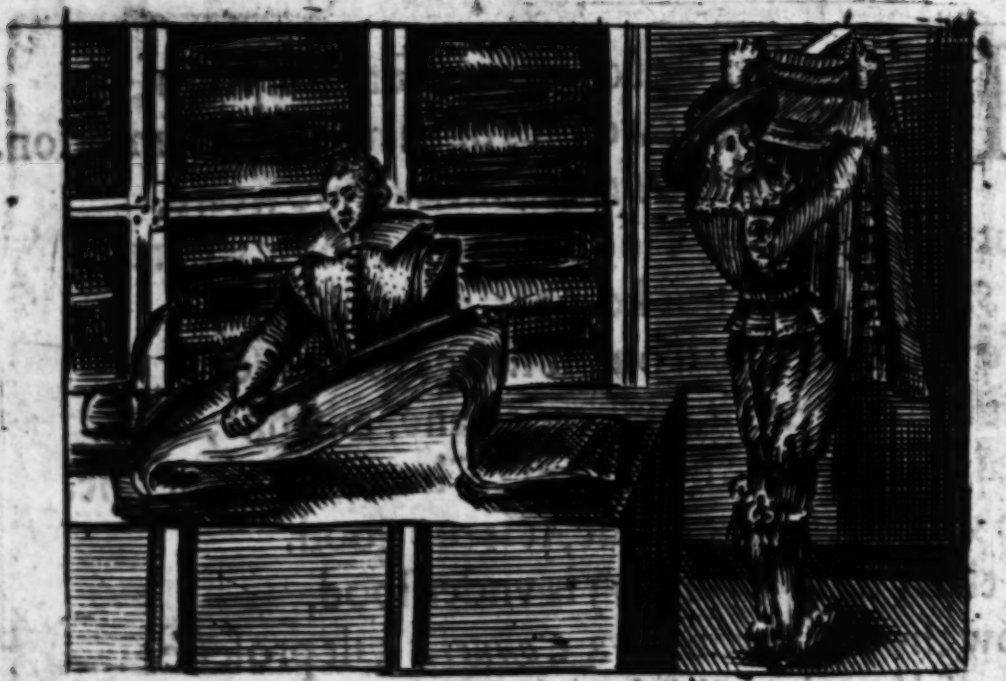
For ſanctitie *Him* did they ne'r aſſume:
And therefore falſly ſay, *thy kingdome come.*

Simon

Simon the Sorcerer ſo far proceeded;
He made *profeſſion*, with *ſome faith* was ſpeeded,
Became *baptiz'd* for *Chriſt*, with *Philip* ſtayd,
And ſaw what *workes* and *miracles* he made,
Wondring thereat: But *Peter* playne him told
He was not of *Chriſts* flocke, but *Divels* fold.
In gall of bitternes thou art (*ſaith he*)
And in the bondage of iniquitie.
As *Paul* of *Circumciſion* once did ſay,
To thee concerning *Baptiſme* ſo I may;
The *Ceremonie* nothing doth availe,
If thou in keeping of *Gods* lawes doſt faile.
Fleſh of thy *fleſh* make *Chriſt*, *Bone* of thy *bone*,
If but thy *Hat*, in *Him* part thou haſt none.

M. L.

THis farther is of *Chriſt* a falſe aſſumption,
Thinke it not well, it's but a meere preſumption.
When forth *Religion* as a *cloake* we weare,
But downe we lay't ſoone when at home we are.
In *Shops* we will not keepe it, nor in houſe,
We will not haue it on; It hangs too looſe.
But bruſh it, rub it, make it cleane, and fine,
This muſt be borne abroad; Then wee'le be ſeene.
To weare it but at home, it is too good.
By this (thou *hypocrite*) is vnderſtood,
How thou (abroad) a *Conuert* wilt profeſſe
Thy ſelfe to be, which art in truth naughtleſſe.
Yea, to their Gownes, to their indignity,
Some *Clarks* haue ſayd, lie there *Diuinitie*.



In midſt of my houſe with a perfect heart
(Saith *David*) *I will walke.* But, loe, thou art

A wretch at home and in thy private Chamber,
Which mooveth wicked men the good to ſlaunder.
Saint *Peter* to the *conuert Iewes* thus ſayd,
Seeing you are a holy Nation made,
And a peculiar people, walke in ſight
Of *Gentills*, like to thoſe are brought to light
From out of darkenes, who before were not
A *people*, but as men of *God* forgot.
Walke in the *Law*, though you from *law* are free
And doe you not abuſe your libertie,
Nor vſe it as a cloake, to ſinne; but keepe
Your ſelues within *Chriſts* fold, like faithfull *ſheepe*.
As they their *liberty a cloake* to ſinne
Might not put on; So only to be ſeene
Weare not thy *Saviour*; Certainely if thou
Be not the ſame, thou doſt to others ſhew;

Hee'le strip thee naked, so the Nations shall
See thou of *His* no member weart at all.
He that at *home* is *one*, *abroad another*,
Is not *adorn'd with Christ*; with *Sathan* rather.

M. L.

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21. The third false putting on of *Christ*.

THere is a third, which have not truely taken
And put on *Christ*; such, whom the *Lord* doth
Of these externall comfort's heere below, (slacken,
These are like *travailers*, that farre doe goe,
And being sure to meete with many a storme,
They *put* on *Hoods*, and *Coates*, and throughly arme

Themselues

Themſelues, for Cold and Raine: But warme, and faire,
They caſt of all, for loue of open ayre. And

And merrily they passe their time away;
But otherwise it prooues a dolefull day.
Consider now *God* takes away thy *wealth*,
Thy *goods*, and peradventure too, thy *health*;
O! Then thou vow'st if *God* will theee restore,
Thou wilt *Him* better serue, then heere-to-fore.
Most grievously thou mourn'st for what is past;
And now to *God* thou'lt come, in all the hast:
He heares thy vowes, and granteth thy request;
But what vse mak'st thou since thou wert distrest.
Some I haue knowne haue worse become by farre,
Then e're in all their liues (before) they weare.
When as *afflictions* are not *sanctified*,
And *better thee*, t'is signe thou art not tri'd
For one of *Gods*: for who belong to *God*,
He as a father *betters* with his *Rod*.

Be thou the ſame in thy proſperity,
Which thou haſt vow'd to be in miſery:
Nor only as a *Coate*, thy *Chriſt* put on;
But, Storme, or Calme, *Him* weare thy ſoule vpon.

This which one *wittily writ, may heereto* be alluded.

Ægrotat Dæmon, monachus tunc eſſe volebat
Convaluit Dæmon, Dæmon vt ante fuit.

The Divell was ſicke; The Divell a Monke would bee:
The Divell was well; The, Divell a Monke, was hee.

M. L.

Astronomers by their high skill doe finde,
The *sunne* doth light the *skyes*, of every kinde:
And by the brightnes of his beames, conuayes
Power to the Clouds to cast on vs their rayes;
By whose faire lustre, we haue light to goe
About our workes, or travell to and fro.
The truth whereof in *Mystery* to say,
Apply't to this sence I am sure I may.
Take the *Sunne* for *Suns-day*, or *day* of *rest*,
Or *Sabbath day*; or *Lords day*, which is best
To call it, for the *Lord* the same did hallow,
And blest that day, and blest those men that follow
This his ensample. And least we forget
To doe so, to it a *Memento* set;

Saying,

Saying, *Remember thou keepe this to me,*
Then in thy six dayes I will prosper thee.

The

The *Iewes* ſpake falſe gainſt *Chriſt* of *God's* not hee,
That on the *Sabbath* takes ſuch libertie:
But true it is of thee, who e're thou art,
That ſette'ſt not *that day* for *God* apart.
It is but equall in ſeaven to take one,
Who might haue all requir'd, and ſpar'd vs none.
If any ſend his ſervant farre away,
To a ſtrange Country, and him charging, ſay
I giue thee ſix dayes for thy vſe, and pleaſure,
And food and cloathing and ſufficient treaſure
To ſpend, and will maintaine thee; Only this,
One day in ſeaven ſpend in my ſervices
Wholly apart; If notwithſtanding he
On *that day* doing his owne worke will be;
His *Maſter* may in juſtice with diſgrace,
Both turne him from his ſervice, and his place.

The

The *Sunn's* the *Suns-day Skyes* thy *ſix dayes* ſee,
Sunne lightneth *them*, and *Suns-day* proſpereth *thee*.

M. M.

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23. The oppoſition of *ſinne* and *grace*.

IN great and common *wells* for every man,
Such as is neere the *Burſe* in *Amſterdan*,
There are two *Buckets* faſtned to a chaine,
The eaſier downe to ſway, and vp againe.
One being aloft, the tother then is vnder,
Neceſſity doth force them thus aſunder
When one is empty t'other ſtraight doth fill;
They ne're are both aboue; one's vnder ſtill.

Like

Like to theſe *Buckets*, hanging thus apart,
Is *grace* and *ſinne*, in every mortalls heart.

Seeſt

Seeſt thou a man is given much to ſweare?
That man t'is ſure hath not the gift of prayer.
And ſee'ſt thou one to wrath that's much inclind?
That man hath not a meeke and quiet mind.
The *Scripture* ſaith, in *Amos*, you may reade;
Can two together walke, not well agreede?
There's mortall Enmity twixt *ſinne* and *grace*,
The one the other ſtriveth to deface.
If the ſtrong man keeps houſe, himſelfe hee'le fence
In quiet, ſtill a ſtronger driues him thence.
When the Soule garniſh't is, and ſwept from ſinne,
Then comes *Gods ſpirit*, and forthwith enters in.
When the hearts empt'ed quite, and quit of grace,
Then enters ſtreight the *Diuell*, and he takes place.
Soone as *Gods Arke* to *Dagons temple* came,
The *Idoll* falls, and brake, to *Aſhdods* ſhame.

Conſider

Conſider this, who loue'ſt in ſinne to liue,
Yet hop'ſt in heaven thy portion *God* will giue.
The Iron chaine compells one Bucket low,
And forceth ſtill the other vp to goe.
So *ſinne* and *grace* (*Gods* juſtice doth command)
Nor in *one heaven*, nor in *one heart* may ſtand.

M.D.

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24. The Bridle of the *Wicked.*

THe greedy *Dogge*, whoſe nature is to praie
On ſheepe, or fowle, and whatſo'ere he may
Come ne're, he's ravening at; but marke it, when
The *Cudgells* o're his head, he trembles then,

And

And dares not once to satisfie his lust,
Well knowing else what punishment he must
Severely

Seuerely vndergoe; which him withholds,
That otherwiſe would worry roofts, heards, folds.
This is the cauſe ſome runne not out ſo farre
In all exceſſe of lewdnes, and doe ſpare (them:
To medle with *groſſe ſinnes*; their confidence ſmites
And feare of *hell* within their hearts affrights them.
That they by no meanes dare become ſo groſſe,
T'is not for loue to good, or doubt to loſe
Vertue; Ne *fleſh* and *ſpirit* in them ſtriving:
But *will* and *Conſcience*, one the other driving.
The *Will* purſues what's *wickednes* amaine,
The *Conſcience* prickt repells *it* backe againe.
The *Righteous* ſinns not, c'auſe he feareth *God*:
The *Wicked* ſinns not; *why*? He feares the *Rod*.
Good *Ioſeph* ſaith, ſhall I commit this thing,
And ſo offend my *God* by treſpaſſing?

Yea

Yea wicked *Balaam* cryed, I cannot goe
Beyond *Gods* word, to doe or leſſe or moe;
And why? Becauſe he knowes *Gods Angell* ſtands
To ſmite him through, nor can he ſcape his hands.
When *Balack* ſaid, what haſt thou done to me?
I cald thee not to bleſſe mine enemie.
Balam makes anſwere, *Muſt* I not take heede
To ſpeake, but what the *Lord* hath ſure decreede?
The *Dogge* deſires the *praie*, but dreads the *Wan*:
Gods Iudgements driues from *ſinne* the *Wicked man*.

M. F.

25. The right carriage of a *Christian* in his *calling*.

THe little *Children* are the parents pleasure;
And fitly may be cal'd their parents treasure:
Who please sometimes to send them to and fro,
'Tis their delight to see how they can goe.
If to his Child, one say, Sirrah goe gather
Those *Chips* that yonder lie; and bring them hither;
He streight way goes, and seekes his lap to fill,
Not caring for them; t'is his fathers will
That he should gather them; If any fall
Out of his lap, he vexeth not at all;
Nor sets he downe, and cryes; But what he tooke,
Vnto his father beares with chearefull looke.
What's *wealth*, but *Chips*? So should they be esteem'd,

Nay

Nay worſe then ſo, meere droſſe in *ſcripture* deem'd.
And what's *our calling*, but the *Lords command*?

That not in Idlenes our dayes ſhould ſtand.
If *th'one*, be *Chips*; and *t'other*, to *obey*
The *Lords Command is done*, you well may ſay;
They are but worldlings, who no other heart
Doe labour for, ſaue to get vp a part
Of gayne, and profit. *Wealth* muſt not be ſought
For't *ſelfe*; nor for *himſelfe* a man keepe *ought*.
And if perchance thou ſhould'ſt great loſſes haue,
Thou muſt not greiue, becauſe thou could'ſt not ſaue
Thy ſtate from ſuch diſaſters; and more pine,
Then if thou had'ſt loſt heaven, and grace Diuine:
And let thy dayes on earth vnchearefull be,
That croſſes doe, or loſſes follow thee.
Make not thy *Gold*, thy *God*, thy *Calling* more
Then to fulfill *Gods will*, and keepe *His Lore*.
And what thou haſt, be thou content to carry

A.

Vnto thy *graue* with joy, craue not to tarry
For wealth and pelfe, of *God* there's none respected
For theſe; but with theſe many are reiected,
The poore mans poore eſtate with grace, is more
Then rich mens rich comport, and heaped ſtore.
Children for *loſſe* of *Chips repine not*, then
Droope not for *loſſe* of *outward things*, being *men*.

M. D.

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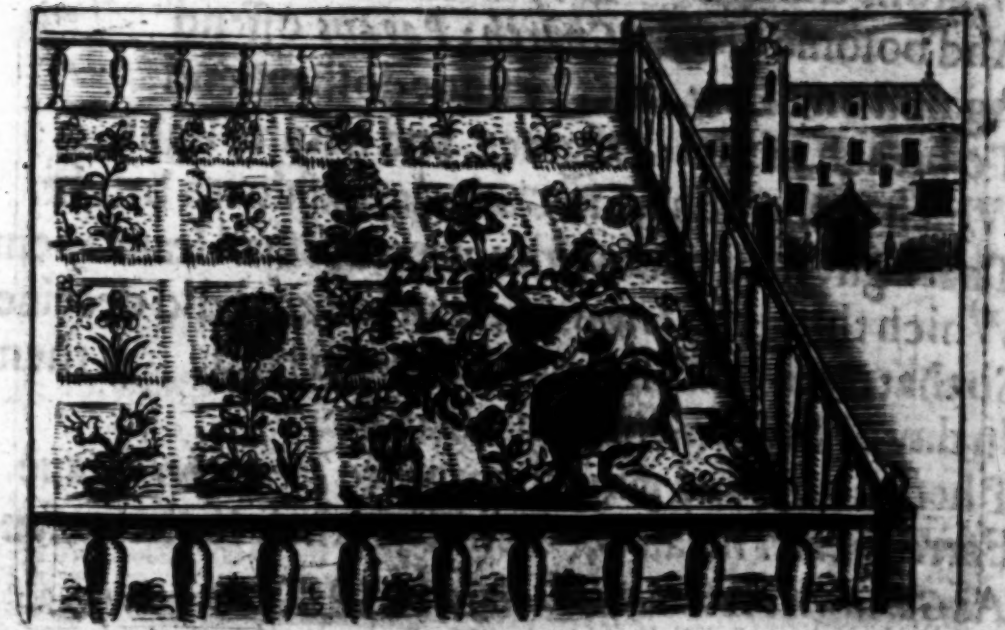
26. The danger of *wicked men* abiding in the Church.

FAyre *walkes* and *gardens*, richly deckt with flowers
And beautified with pavements, & with bowers:
Rich men and Nobles for theſe pleaſures care,

To keepe which ſeemely, they no coſt will ſpare;
And for that purpoſe *Gardeners* doe provide
To ſee to them at every time and tide:
Which *Gardener* daily doth with induſtry
Trim, Prune, and Dreſſe it; and if he eſpie
A *Weede*, or *Cockle*, with his ready hand
He rootes it out; It ſhall no longer ſtand.
The *Owner* of *his Church* and bower's, the *Lord*,
Who doth at every turne and time, afford
A prying eye, and narrow ſearch, to ſee
If in his *Garden weeds*, or *thiſtles* be;
Theſe with his *Hooke* of *Iuſtice* rootshe out,
And will not let them there to grow, and ſprout,
See this, thou *Hypocrite*, that will not part
With ſinne, but lou'ſt and hid'ſt it in thy heart.
Goe liue with *Turkes*, and *Heathens*, from the pale.



Of *Chriſtian people*; Elſe *God* will not faile
Thee to cut vp, and caſt out, for (ſaith *He*)

I'le honour'd be, by thoſe draw neere to me.
Thy ſinne is double, who doſt beare a part
In groſſe tranſgreſſions; yet liu'ſt in the heart
And boſome of *Gods Church*; *Pagans* offend
Againſt one Law, but thy ſinne doth extend
To breach of two; Of grace, and natures light;
Which in theſe dayes in *Gods church* ſhineth bright.
That light they haue without excuſe ſhall leaue them;
Which thing the *Iewes* worſe made, and did deceiue
So that *Gomorrah's* ſtate, and *Sodomes* land, (them,
In day of Iudgement, eaſier ſhall ſtand
Then theirs; and why? Becauſe to *them Chriſt* gaue
Farre greater meanes, (then *thoſe*) their ſoules to ſaue.
As *Gardeners* ſuffer *Weeds* in *feilds* to grow,
Becauſe on them they never paines beſtow;

So

So *heathen lands* the *wicked Rout* may nouriſh;
But where *Gods Goſpell is*, *they* muſt not flouriſh.

M. T.

27. The New *Creation.*

A *Muſick Inſtrument*, though fitting *ſtrings*,
Apt *peggs*, and *frets*, it hath; and other things
Which Inſtruments require; Yet t'is rejected,
If't bee but out of tune's not once reſpected
Of skilfull *Maſters*; being ſtill the *ſame*,
With all the Ornaments that they can name,
As other Inſtruments; which ſweetly play;
Only that it's not tun'd, t'is naught they ſay,

Away

Away with't. Would you know the reason why?
It's out of tune, 'twill make noe melodie.

But

But being ſcrude, and tun'd, and new amended,
It ſoundeth pleaſingly, and is commended.
So every man that's borne is a [full] creature,
Fraught with all humane faculties, as *feature*
And *parts of body*; and *ſoules powers*, as *mind*,
Will, *Conſcience*, *Memory*; hee's nought behind
The perfect'ſt *Chriſtian*; What can be deſir'd?
There's all in him, that is in man requir'd.
Yet yeilds he not to *God* a pleaſant ſound,
Becauſe he is not a *new creature* found.
But when *Gods miniſter* ſhall theſe vp ſcrew,
And ſo doth tune and make this creature new,
He ſtreight reſounds *Spirituall* melody,
And in *Gods* eares giues heavenly harmony.
The *Bones Exechiell* ſaw both dead and dry,
Became of vſe, when he did Propheſie.

Thou nothing art, whilſt thou art but meere nature.
Stocks, Stones, & Beaſts, each one of them's a *creature*
And *thou no more*; But wilt thou better be?
Let *Gods word* new transforme, and faſhion thee:
As *Inſtruments*, vnleſſe *in tune*, are ſlighted;
So *men*, except *new made*, ne're *God* delighted.

M. D.

28. The fooliſhnes of *Tranſubſtantiation.*

THe *Buſh* that hangs at Tavern dore doth ſhew
That there is *Wine within*; This all men know.
Wee'de count him madd, who'le ran to that, and (thinke
He can there-out ſufficient liquour drinke:

And

And will be ſucking at the *Buſh*, when true
It is, that hangeth there vnto the veine *view*

Of

Of all men passing by; but to declare
Vendible *Wines*, within that house there are.
Such mad men *Papists* are, which verefie
That in a *little Wafer* (*hid*) doth lye
Christs very flesh; While th' *elements* (there) be
Hung out to Commers in, that they might see,
In *Christ* alone stands that *spirituall food*;
Which must not of these *signes* be vnderstood.
For *bread* is *bread*, even after *Consecration*;
The *worke* being done for *Christs Commemoration*.
If to remember *Him*, then hee's not their. there
Thus *Rings* for absent *friends* we vse to weare.
Now this *bread*, consecrate, not common is
To me, for it inwraps high *Mysteries*.
So of *this seale*, that *little wax*, is more
Than all the rest, in the wax-chandlers store.

The

The *bread's* the ſame, and *wax* the ſame, that's *ſould*:
But by this *ſeale*, I all my lands doe hold;
And by this *bread*, my title is made ſure
In *God*, to *heaven*, and *life*, that aye ſhall dure.
The *bread's* the *evidence*, but not *poſſeſsion*,
And to affirme it *more*, it is tranſgreſſion.
The *Buſh* doth ſhew within are *Wines* to ſell;
So ſhewes the *bread* in *Chriſt* doth fulnes dwell.

M. V.

29. The Ruine of *ſpirituall comfort*.

THe Country *Hinde* from feild to feild doth goe,
And heere and there ſeekes narrowly, if ſo
That he perhaps may fewell get for fire:
Who when he finds ſome *Log*, doth much admire.

Him;

His hap; and that vp-taking beares a while
On's necke, to the next gate, or combrous ſtyle;
Where hauing once conſulted with his ſloth,
Counting his way; to carry it hee's loth
So farre as home; But (fond) the paines refuſes:
And ſo the good thereof vnwiſely looſes.
Examine now when ſome learn'd *Miniſter*
Would giue thee ſignes, if then thy ſelfe thou ſtir
Not vp, and think'ſt, O, I will theſe make ſure!
For they will yeild me comforts, long to dure:
But *trialls* being many, and thou loſt
To muſe vpon them vſually, and oft;
Looſeſt that comfort; had which bin retayn'd,
Thou hadſt thy coldnes loſt, and zeale hadſt gayn'd.
The *ſtony ground*, and *worldly heart*, *Gods word*
Receiue ſometimes with gladnes in the *Lord*,

As *Gospell* testifies; but er'e the end
Giue or'e, and to their former wayes descend.

Thy heart once wrought on; t'is thy greater ſinne,
If thou that courſe doſt not continue in.
That *ſonne* which did his *Sire* deny, yet went
Into the Vineyeard, was not ſo much ſhent,
As *he*, who ſaid immediately I'le goe,
But ſoone recanted his firſt ſpeeches fro. (might
What gaynes the man, that finds the wood, which
Him cherriſh in a cold and froſty night,
If home he bring it not (I doe enquire?)
And warme him well therewith beeing ſet on fire.
So I to thee this queſtion thus may frame.
What doſt thou gayne, by hearing of that ſame,
That might reviue thy ſoule in troublous ſtate,
If *Gods Word* hearing thou forgetſt it ſtreight?
Nought gaynes that man; no profit thou ſhalt find,
Which hear'ſt *Gods word, and keep'ſt it* not in mind.

30. The equality of Iuſtification by *Chriſt.*

Pinks, Barks, or *Boats,* driven by wind or oare,
To ferry *paſſengers* from ſhore to ſhore;
They take in all, both halt, and blind, and lame,
Yong, old, of any qualitie, or name;
Who being there embarkt, one cannot boaſt
G'ainſt t'other thus, I'le come to yonder coaſt
Sooner then thou, for I am luſty, ſtrong,
Able to haſt, and like to travell long,
I can far (ſpeaking to another) ſtride
But thou art lame; He cannot thus deride
Him, why? They're in the *Ship*, and that doth carry
Each one *alike*; If they therein doe tarry.
They are not brought to th'*port* by their owne power;

The *Ship* beares all, all arriue at one hower.
Christ is this *Ship*, all *his* are shipt *in him*,

In whom all his elect to *heav'n* muſt ſwim.
Art thou within boord there? Then though thou ſay
I am by him ſore foyld, from day to day,
Wounded I haue my ſoule, no hope haue I
To goe to heaven, I muſt deſpaire, and die,
Yet art thou well. Another ſayes, I'me blind,
And never can the way to heaven find.
O were I with the faith of *Abraham* bleſt,
I might aſſure my ſelfe to goe to reſt!
If I as *Samuell* could obedient be,
In after dayes none evill I ſhould ſee.
There is a *Chriſtian*, he can well command
His owne corruption; but I cannot ſtand:
If I could doe as he does; then t'were well;
At *Chriſts* right hand he ſhall ſit, where pleaſures dwell.
Feare not good *Chriſtian*, t'is not anye's merit

Can

Can ſaue him, nor thy ſinns thee diſinherit
Of that bleſt ſtate, if thou of this be ſure,
Thou art in *Chriſt*; Reioyce, thou art ſecure.
For as a *Ship* both *weake*, and *ſtrong*, doth beare
Together, to the haven free from feare:
So *Chriſt* the *Chriſtian ſoules* true *Ship*, doth land
All *his* Elect in *heaven*, at *his right hand*.

M. W.

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31. Tobacco.

THe Indian weed withered quite
Greene at noone, cut downe at night

Shewes

Shewes thy decay, all flesh is hay,
Thus thinke then drinke *Tobacco*.

The Pipe that is so lilly white
Shewes thee to be a mortall weight,
And even such, gone with a touch,
Thus thinke, then drinke *Tobacco*.

And when the smoake ascends on high,
Thinke, thou behold'st the vanity
Of worldly stuffe gone with a puffe:
Thus thinke, then drinke *Tobacco*.

And when the Pipe grows foule within,
Thinke on thy soule defil'd with sinne,
And then the fire it doth require
Thus thinke, then drinke *Tobacco*.

The aſhes that are left behind,
May ſerue to put thee ſtill in minde,
That vnto duſt, returne thou muſt,
Thus thinke, then drinke *Tobacco.*

Anſwered by *G. W.* thus,

Thus thinke, drinke no *Tobacco.*

FINIS.

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